

THE SHAKER MANIFESTO.

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WHERE IS THE CHRIST?

CHARLOTTE BYRDSALL.

The bells in the steeple rang out on the air,
T'was the hour for Christians to mingle in
prayer,
And listlessly, eagerly, onward they pressed,
With a form in the mind and a creed in the
breast.
Some were richly attired without, but
within
Were the gnawings of envy, of passion and
sin.
O, what was the motive that led them
along,
These gaudy attendants of Trinity's throng?
Were the precepts the Savior gave out on
the mount,
The cleansing he shadowed in life's crystal
fount,
The good they were seeking and striving to
find,
A substance to give to the struggling in
mind?
Was the cry of the pauper for raiment and
bread
The Christian incentive, that thousands
thus led?
But now they have reached the fair temple
of praise,
And enter with faces that sinners can raise;
Now softer, then louder, the organ notes
ring,
And concert of voices in melody sing.
The vestry door opens, the clergyman's
form
Comes forth robed in vestments the soul
cannot warm.

The hymn faintly ceases, he rises to show
How the life-blood of Jesus will cleanse
from all woe.
O, Father of freedom! why should it thus
be,
So many withheld from a knowledge of
Thee—
Bound down by the dogmas that darken the
soul,
Vain priestly illusions, that minds would
control?
But listen! he tells how the Savior of man
Was slain on the cross and then rose up
again;
He tries to impress them with mysteries
cold,
That never the truths of religion unfold.
We turn for a while, that our spirit may
glance
Outside the delusion of bigotry's trance;
For we hear the soul-cry of a seeker for
life,
'Mid the narrows of error, and highways of
strife.
She heard in the distance the chimes of the
bell,
Which caused in her heart deep emotions
to swell;
The sound I will follow, she inwardly said,
Perhaps 'tis the signal that others hath led,
To find him who suffered to show us the
way
That leads to the mansions of eternal day.
So onward she journeyed, with joy in her
heart,
Like Mary to seek for the far better part.
The temple is reached, and with wearisome
feet
She enters, to share of the life-bread so
sweet;

Some heads are averted, while lips wreathed
in scorn,
Forbade one a welcome, of grandeur so
aborn.
No place in the pews, through the carpeted
aisle
So meekly she paces, while hope sinks the
while;
But why came she here, she gave not the
gold
That rich over poor in their tyranny hold.
At length by the door, on the sexton's lone
seat
She drops, while she asks, is it here I shall
meet
The Savior I'm seeking, who ne'er cast
aside
The true trusting spirit which wealth cannot
hide?
Then like a response to her inward appeal,
Came down from the pulpit the words like
a seal,
Not here, O not here! then a deep length-
ened breath,
As he held them to think of his rising from
death;
It thrilled her whole being, again and
again,
Like the pealing of thunder from mount
Sinai's plain,
And she fled from that tomb to the free open
air,
Like Mary to find the true Savior else-
where.

* * * * *
Away, far away, from the din and the
strife—

Where priestly contention forever is rife—
Is a home on the hill-side of Lebanon blest,
Where the way-worn and weary may find a
soul rest.

No pulpit is reared, and no organ tones raise
The hearts of its dwellers in service of
praise;

But labor, and worship so nobly combined,
Yield incense to God, through the motives
refined.

Here lowly and gently the pure Nazarene
Wears honesty's clothing without lordly
mien;

Here the rule that is golden triumphantly
reigns,
And none know the curse of Monopoly's
chains.

And when we look over the dismal broad way,
Whose sins of oppression still darken our day
We pray that the angel of fire may go,
With brands from the altar of truth all
aglow;

To sweep away systems of error and wrong;
To burn up the false and illumine the
strong;

Till in every nation an altar shall stand,
A symbol of justice protecting the land.

MT. LEBANON, N. Y.

LIFE, NOT AN ECHO, BUT A JEWEL.

G. B. AVERY.

This subject is of incomparable impor-
tance, and in dealing with it, we have to
consider the different notions of life in-
volved, and the stuff each is made of. All
individuals, classes and characters in society
are filling up their measured cup of life, the
contents of which are either embittered by
the mixture of principles, qualities and
characters not compatible with the *unchange-
able laws of God*, or sweetened by a line of
conduct conformable to the same.

An old time writer asks: "Dost thou love
life? Then do not squander time, for that
is the stuff life is made of." This phase of
life has reference to the period during
which the soul and body are united—be-
tween birth and death.

The ambitious politician fancies he is liv-
ing when canvassing for the votes, and feel-
ing the social pulse of his countrymen, by
firing their blood and sympathy through
stump speeches, and dinner toasts. The
speculator supposes himself living when buy-
ing the trophies of his pursuit for thousands,
and selling the same for hundreds of thou-
sands. The miser anticipates his living in
getting and hoarding his silver, gold and
jewels, while he roves in rags for clothing,
and starvingly fasts to save his farthings.
The lawyer blindly supposes himself living
while disguising or discoloring the truth, or
squarely lying to please his client, and by
misrepresentations, gain his cause. The
doctor stubbornly violates reason by court-
ing life in dealing deathly potions to his
patients, to prolong disease for the purpose
of extorting more money. The courtesan
presumes to be living while selling the value
of her soul for the pleasure of her body and
that of her paramour. The idler would woo
life by squandering time in quest of ease and
pleasure, theatre going, gambling, to tickle
the senses, or purloin unjust gains. The
pseudo religionist would seek to win life eter-
nal by proxy—the merits of Christ. The
hypocritical religionist would propose to
win the gift of life by merely professing a
virtuous Christian name, without practicing

the principles of self-denial, virtue, and truth, or by merely conforming to a few of the prominent ceremonies of religious life, while neglecting to discipline himself by the spirit of religious culture and devotion and in spirit, really omitting both the praise, worship and service of God, or the duties of love, mercy and justice to his brother, sister parents and neighbors. The materialistic professor of religion would seek life's goal by simply aiming at physical righteousness, while entirely ignoring and neglecting all labor of the spirit, the fountain of all life. But these pursuits for life are a covenant with discomfort, ruin and death.

Our arrow now aims at a higher phrase of life. 1. So spend time as to enjoy the favor of God, as the reward of the right use of all our powers and faculties, adapted to the sphere in which God has placed us. 2. To keep constantly in view the rank in society our hourly conduct is fitting us for, whether high life—one of honor, virtue, usefulness; or low life—a character of dishonor, shame and degradation. 3. To act with spirit, vivacity, vigor, energy in all we do.

As the mechanic, who makes a successfully operating machine, before proceeding with his labors, has first to consider the kind and character of the work to be performed by it, whether very heavy, rough and straining, whether requiring the use of substances of greatest strength, the firmest solidity and most massive proportions, as, for instance, the engines of 10,000 horse power to move a steamship 500 feet long, 50 feet wide, and 40 feet deep, carrying *seven thousand tons burden*; or a machine for drilling the counter-sinks in jewels less than the size of a pin's head, for the boxing of the fine cambric needle like arbors of the delicate wheels of a lady's gold watch, so the successful winner of life's happy golden crown must determine, before proceeding far on life's journey through time, during early youth, to what end and purpose, life shall be devoted; and although all individuals are not adapted to the same pursuits and conditions, yet all, who rigidly and resolutely so will it, and steadfastly pursue the principles of truth, honesty, purity and love, can lead a noble,

honorable, useful life, in harmony with God's laws.

The great crying need of the present age is: 1. Honesty of purpose. 2. Sacred regard for truth. 3. Stability of resolution, or continuity of intention and pursuit. 4. Energy, vigor, spirit to go forward in duty with hope, confidence and determination to win.

Life, in the present age, presents in an immense degree, instability, love of ease, pleasure, creature comforts, desire for frequent changes; and these characteristics apply both to secular and temporal pursuits, and to religious duties and spiritual devotions. More dignity, real manhood, and philanthropy are needed, willingness to live for the benefit of the race of mankind, and less bondage to the narrow bounds of self ease and pleasure. The life character, model, largely manifested in the present age of human society, spoken of in a soldierly sense, as warring against the errors and evils of life, is not chivalric enough; that is, the heroic defense of virtue and honor.

There is a supple bending to discouragements under disappointments and difficulties, disregarding the truth of the motto, "Where there's a will, there's a way." There is a more eager and erroneous grasp for a fictitious *reputation*, than solid toil for earning real *character*, of which the poet, Sewell's panegyric on "*Reputation*," is more deserving. Thus:

"*Reputation*" (*character*) dearer far than life,
Thou precious balsam, lovely, sweet of smell,
Whose cordial drops, once spilt by some rash hand,
Not all the owner's care, nor the repenting toil,
Of the rude spiller, ever can collect.
To its first purity and native sweetness."

Discontent with present errors in life ought never to relapse into despondency, discouragement and indifference relative to a struggle for reform. Multitudes, who as they suppose, have espoused principles and systems of virtue, err most sorrowfully by attributing all their personal lack of success in life's enterprises and pursuits, to an error in the principles, or system espoused, when in fact, their disappointments principally

originate in their personal nonconformity to those principles and institutes. Thus, Christianity is vilified because so many professed Christians do not live the Christ life. But those who live it succeed. There's now so much knowledge of truth, and light of reason among mankind, that society is heart sick of shams, either in religious professions, the manufacturer's wares, or merchants' stores.

But innumerable hypocrisies do not disprove the merits of the honest Christian, nor do limitless numbers of failures declare the impracticability or error of living the virgin, Christian life. He is but the counterfeit of a Christian who hath not the life of a Christian. "He is but the counterfeit of a man, who has not the *life* (resolution and endurance) of a man." O, *professed* Christian! Be not thou a pendulum! 'twixt life and death, vice and virtue, now swinging to the right when favor invites, but to the wrong, when pleasures woo thee. A *true life* manifests, in all its deeds, the love of man to fellow man, and of man to God; contending for truth in meekness, undaunted, though all the powers of earth and hell oppose; not veered for pleasure, nor turned aside for sin. Thus marshalled with the heavenly worshipers at wisdom's shrine, and basking in the sunshine of God's love.

RELIGION.

ANTOINETTE DOOLITTLE.

Natural religion, pertaining to the earthly and physical part of man's existence, and spiritual religion, relating to immortality and the soul's growth into the divine life, the duties and responsibilities of each, and the relation they bear one to the other, is undergoing a rigid investigation and passing an ordeal hitherto unknown.

The civil code of laws, and the highest functionaries of the American government are called to an account, their acts scrutinized, adjudged, justified or condemned, according to merit or demerit, without regard to personality. The *people* who compose a nation are the sovereign power of that nation; they make and unmake presidents

and rulers. They frame laws — through official agents whom they elect — and annul those laws when needful. But many times prudence directs that wrongs, not sanctioned by the majority of the people, should be endured for a time, to avoid still greater evils.

Experience is an educator. If moral sentiment has room for expansion and growth, it will mould the public mind and discipline individuals to right modes of thought and action, until nations will combine their efforts to raise the standard of civil polity and religious freedom higher and higher. There are two contending forces in every human heart; the one contending for the right, the other battling against it. As with individuals, so with collective bodies. Slowly but surely the car of human progress moves on and on, regardless of opposing forces. They may impede for a time, but as truth is stronger than error, right will finally triumph.

At one time chattel slavery was the crying sin of America. Many grievous wrongs existed, but *slavery* was the deepest dyed of them all. Churches and legislative halls were stained with the blood of the crushed and enslaved African. Priests and people were imbued with the same spirit, to uphold and encourage the vile traffic, regardless of the injunction "As ye would that others should do unto you, do ye the same unto them." Then they had the effrontery to stand up in their velvet-cushioned pulpits and with unclean lips and in sanctimonious tones ask high heaven for a special blessing. But Ethiopia, bowed in the very dust, stretched forth her hands and in anguish of spirit lifted her voice and cried to God for help. Those simple prayers from hearts filled with sorrow, ascended above the petitions of those who were clad in priestly robes and "fared sumptuously every day," and ministers were sent to work for their emancipation. A few men and women were raised up who took their lives in their hands and went forth to do battle against the giant sin and the host of blood-stained sinners — for the majority were on the side of wrong — but God was with the few, and right prevailed.

The then acting president of the United States was in principle and policy with the oppressor, and against the oppressed. But the ultimate was reached. In the providence of God a man was raised up as chief ruler of the nation "who feared God, loved righteousness, and hated iniquity." He felt in his heart of hearts that slavery was wrong in the sight of God; a foul blot upon the symbol of American liberty, and a curse to the enslaver as well as the enslaved. He felt that there could be no permanent peace to the nation until the ax should be applied to the roots of the tree of slavery and the source of its life destroyed. Although troubled in spirit through weary days, and in night dreams, he had to wait for the masses to be educated up to the point where they would sustain him in dipping his pen into his "Ink-horn" and signing the "Emancipation Proclamation," which in the sequel cost him his physical life, and for which his name will be remembered and honored throughout many generations. Thus has it ever been as far as our knowledge extends. Through the influence of both good and bad rulers, individuals and nations have been educated, refined and improved from age to age, "debtors to the wise and unwise." And only as civil governments have progressed in justice and moral equity, in natural religion pertaining to the physical, has the religion of the soul pertaining to the immortal part been tolerated.

If we go back over the highway of life to the primordial state of our race—according to Bible history—we find two parallel lines running through the ages, *distinctive*, and yet more or less interblended; a mixture of heathenism and Judaism. The general rule has been "Like priests and rulers, like people," adaptation to times and conditions. And yet we note development and growth in the right direction from one dispensation to another. As we trace the superintending forces, or Gods who ruled and guided the people in the "thus saith the Lord" epochs (and whenever and wherever civil government has been under clerical rule, it *has* been and *will* be more or less "thus saith the Lord," as really so in the present as in the days when Judaism and

heathenism walked side by side, if not hand in hand together); we see that the wisest and best Gods did not attempt to go beyond what the people were able to bear.

In the Adamic age only obedience to physical laws was required. If obedient thus and so, they would be blest in basket and store. The immortality of the soul was not mentioned. At that time it would have been as difficult to have reached the soul senses, and taught them spiritual things, as it would now be to teach an infant astronomy or geology. Gradual growth made way for a small measure of the spiritual, and a higher form of intelligence began to manifest itself to certain individuals, in dreams, and semi-pellucid visions. Angels appeared to Abraham and Lot; but so nearly resembled earthly beings that it was difficult to decide whether they were men or spirits. However, *that* much indicated progress. The Israelites were a little farther removed from barbarism than were the Egyptians, and were called the chosen people of God in that age; but the Israelites were not *all* right, neither the Egyptians *all* wrong; both possessed some elements of good, and both were enveloped in ignorance and darkness, which would require the work of centuries to remove.

After passing through a disciplinary school, the Israelites were prepared for the code of laws, given through Moses, which was designed to restrain the lower passions by divers sacrifices and atonements, more than as a *soul* purifier. It was a canon of moral ethics, of sacrifices, retributions and awards. Although it was a severe ordeal for them to pass, yet it was a necessity at that time, and all that the people, even the most progressed, were prepared to receive. The Apostle Paul, speaking of that dispensation, said: "It consisted of carnal ordinances, and could not *perfect* those who observe them—touching the spiritual part—the conscience—and were only *imposed* until something better should be revealed."

It is a long journey from Moses and his people, by way of the numerous kings who ruled the people from age to age, under the guidance and direction of the *one* God of many names, or of *different* Gods. We read

that God talked familiarly with Adam; that he walked with Enoch. He appeared to Moses in the burning bush, and told him not to fear; for He was his father's God, and the God of Abraham, Isaac and Jacob. It appears that one called the Lord dealt chiefly with Pharaoh and his hosts, and accompanied the Israelites through the Red sea, and overthrew the horse and his rider, and achieved a glorious conquest. Moses said emphatically: "The Lord is a man of war!" One thing is evident, *i. e.*, that the God or Gods of that dispensation, by whatever name they were called, whether *Lord, God, the most High God, Almighty God, Lord of Hosts, Jehovah*, or *I Am that I Am*, not only tolerated but instigated War, and upheld slavery in different forms, and sanctioned polygamy and intemperance.

We now discern a gradual but steady growth preparatory to the development of higher *spiritual* laws that would touch and awaken the vital *soul* energies, the religion relating to immortality—the life to come. The order of Prophets that arose in Israel, a class of spiritual media, were at times inspired to speak beautiful words concerning Christ's Kingdom. But of all the people we judge that *Ezekiel* was the greatest visionist. I love to go with him to the river Chebar and enter into rapport with the spirit that communed with him there, and to try to catch a glimpse of the enfolding cloud and of the brightness that surrounded it, and of the likeness of the four living creatures—their faces, wings and feet; and to mark their onward course, how the rolling wheels move steadily onward, turning not to the right nor left, and to search out the meaning of such an extraordinary vision.

To our mind it beautifully illustrates the four great cycles or periods of time in the world's history, and the spirit of progress represented by the wheels and the living creatures that moved them. The vision, by the same prophet, concerning the waters that flowed from the door of the temple at four different issues, clearly exemplified the same thing.

We cannot longer tarry with the prophets, for our story is already too wordy for the ideas contained or expressed. We pass

on to Jesus, and go with Him to the mount, and listen to His teachings. "In olden time ye were taught thus and so. I have not come to destroy the law, nor the prophets. My mission is to teach the law of Love." The law was imperfect, it tolerated errors, was vindictive and unchristian; but the best that the appointed agents of those times could give, or that the people were prepared to receive. The time had come for a new epoch, and a change of administration. And Jesus affirmed that God was love; and he annulled the law of retaliation "an eye for an eye" precept, and said: Love your enemies; bless and curse not. Be pure, peaceable and just; sheathe your swords; render good for evil.

THE TEMPLE OF SOLOMON.

EMBLEMATIC OF MAN, AND PROPHETIC OF HIS DESTINY.

DANIEL FRASER.

To get an understanding of the significance of the porch of the temple and its contents, is to get the key of the temple.

All things are the subjects of law; the atom and orb alike yield sweet obedience. Man is required to do no more.

The temple and its ordinances were for the maintenance of laws involving the physical and moral welfare of all; and emphatically pointed to a higher law and life, than was embraced in the Mosaic dispensation. To open some of these pointings is the object of this paper.

The temple was emblematic of man not as he is, but what he can attain to. The Jews were called but to an observance of hygienic and moral law; and of these, but to a limited extent. Thence, the Law made not the comers thereinto perfect. The fulfillment of divine law does, and gives a wider scope to the action of said laws.

The temple had a porch, a holy place, and a holy of holies. Man has a body, a soul, and a spirit; his body is the porch; his soul the holy place. Within these is a spirit—a holy of holies. When the "veil of the flesh, which is cast over the face of all na-

tions" is removed, these matters will be better understood.

The temple stood lengthwise, east and west; in the porch there were two pillars of brass, about three feet in diameter; and with their chapiters, upwards of forty feet high. That on the right hand was called Jackin—to establish; that on the left, Boaz—to strengthen. They did not support any part of the porch, they stood each on its own foundation. Without doubt, they had an impressive appearance, and could easily be accepted as emphatic emblems of the two principles or pillars—Hygiene and morals, on which Jewish life individually and socially rested. These pillars are also emblematic and prophetic of the two anointed ones, whose function it was to introduce, to strengthen, establish, and be the pillars of the New Creation. *They also stood as did the pillars.*

Wherever there is a lack of hygienic and moral righteousness, in that degree, there will be bodily weakness, and social disunion. Feeling the importance of these laws, Jesus uttered these remarkable words: "It is easier for heaven and earth to pass away, than for any part of the Law to fail." Again, "not a jot shall pass from it, till all shall be fulfilled." Six hundred years before these words were spoken, the prophet saw the glories of the latter day; and the word to him was "I will put my law in their inward parts, and write it on their hearts; they will be my people and I will be their God." (But), "if these ordinances pass from before me, saith the Lord, then Israel shall cease being a nation before me forever."

Does not the increasing light on the principles alluded to indicate that the glories of the latter day cannot be far off? Are not the hill tops already illuminated?

The temple and its courts was the place of prayer for all nations, emblematic of the human sentiment, "all men are equal." It was approached through three separately inclosed courts. The court of Israel, the court of the Gentiles, and the court of the Priests. These courts were open above, but the galleries, supported by two or three rows of pillars, afforded shelter, and apartments

for the necessary uses of the temple and the people.

Within the court of the priests, and over against the eastern gate, was the altar of sacrifice; to the west of the altar was the porch. The altar, its distance from the porch, its fires, and the sacrifices thereon, are replete with significance. They represent conscience, conviction, repentance and atonement; that nothing impure should go beyond the altar, is the emblematic intent, that every animal emotion should be consumed by fire preparatory to the worship of God. To worship God, is to imitate him, to be like him. Even the priests were not acceptable unless they were sanctified; and even then, before they entered the holy place, they had to wash their hands and feet. Emblematically expressive, that in all our goings forth, in all that our hands find to do, that purity of life is an imperative requirement of all who would approach the Eternal Parentage. "Be ye clean who bear the vessels of Jehovah." "The law of the house of holiness unto the Lord"; the prophet saw that in the future common things would be sanctified, that even cooking utensils would be set apart to the fulfillment of hygienic law.

When Moses saw the bush burning and not consumed, "he turned aside to see the great sight." The voice from the midst of the bush was, "put off thy shoes from thy feet, for the place on which thou standest is holy ground." Jacob on a certain occasion exclaimed: "How dreadful is this place, this is none other but the house of God, and the gate to heaven!" We live in times when sacred things are often treated in a spirit of lightness; this mainly arises from a lack of growth into the law of the higher life, and from a want of a knowledge of its bearings, hence, irreverence is ignorance, and a lack of culture. In approaching the holy place, let us put off our shoes, and wash and be clean in spirit. With proper feelings let us enter the courts of the temple; pause, and kneel at the altar, enter the porch, pass between the pillars, look within the holy place, but enter not. There are the holy lights; in man's consciousness there are also lights; there is the bread; a symbol of the

bread of life, and of its renewal from time to time. The golden altar of incense from which ascend the aspirations of honest hearts, as pure as is the altar's gold, is there. Beyond; we see the veil of separation; it is lifted but for a moment; there are the cherubim; their wings spread from wall to wall; the Ark of the testimonies, and the mercy seat are also there. The veil is dropped, and we retire to seek a knowledge of these sacred symbols. The Cherubims with extended wings, their faces towards the Holy of Holies, show, that there is a line of separation between even the justified natural man, and the angelic life. The sins of the natural man may be atoned for by repentance, and the sacrifice of the lives of sheep and goats; but access to the holy of holies can only be reached by the sacrifice (spiritually) of his own animal emotional life, and by the unfoldment of the germ of angelic life within him. This agrees with the testimony of Jesus: "Except a man be born again, he cannot enter the kingdom of heaven," the holy of holies. Again, except a man forsakes *his relationships* of father and mother, etc., and his own lower life also, he cannot enter that kingdom. This agrees also with prophetic declarations—"Behold, I create a new heaven and earth, and the old shall not be remembered, nor come into mind." Again, "with thee, the angelic man or divine principles, I will break in pieces kingdoms and nations. With thee, I will break in pieces the horse and its rider, and the chariot and its rider, the elements of human pride and display. With thee, I will break in pieces captains and rulers, the elements of war. With thee, I will break in pieces the shepherd and his sheep, the husbandman and his yoke of oxen, individual and selfish interests. With thee, also, will I break in pieces man and woman, the old *relationships*, all the Adamic ties and loves. With thee, I will break in pieces the young man and the maid, the organizing affinities, and created forces of the old creation. And they, the Angelic Order, will not take of these a stone for a corner, nor a stone for a foundation, but they shall be desolate forever, saith the Lord."

The ark contained the testimonies; they

were judgment to the line against all unrighteousness—all violations of hygienic and moral law. Repentance, confession and sacrifice were the conditions of access to the mercy seat. The presence of the cherubim on that seat declares mercy to be an angelic attribute. Most people find in themselves a judgment seat, sit thereon, and judge others freely, to find the mercy seat in our own spirits, and extend the wings of the cherub in piece and goodness to all, is the work we are called to do.

A singular feature of this wonderful temple was the many little chambers which hung on the external walls, about large enough to accommodate one person. They were in three rows. "In my Father's House, there are many mansions." These chambers may represent the states of individuals, and the rows, general conditions.

The central person in the temple was the High Priest; he was clothed with divine authority, and bore the conditions of all the tribes: the name of each tribe rested on his shoulders and on his breast. Every Jew had a claim on his love and blessing. Love is the credential of God-given authority; he was anointed with its emblem—oil, till it flowed to the skirts of his garments—to all the people. Love makes all the machinery of life go smoothly. The father and mother of the new creation were anointed with love above all their fellows, all their children are known by it; "and this is love, that ye keep their commandments;" and love all who do. Thus you will fulfill the new requirement.

The holy of holies was opened once a year, showing that there is such a place in every human spirit yet to be opened, and the conditions thereof attained to; also, showing that a divine order of human life and procedure will be instituted upon earth. Its manifestations will be virgin purity, goods in common, a government of love, and angelic obedience; and that all accumulations of consecrated property shall be applied beneficially, not to speculate with, nor to usurious ends.

The Holy of Holies is the home and destiny of all angelic men and women.

The necessity and value of a heaven ap-

pointed and a love anointed priesthood to humanity are unspeakably great. Without such, angelic obedience cannot be attained, there being no altar on which self can be laid. Seeing and feeling the lost condition of men in this respect, I am led to bend my spirit low in prayer.

Mt. Lebanon, N. Y.

THE INCREASE.

CECELIA DEVYR.

If but the Polar regions we had known,
How could we paint the tropics rich and rare?

Or of a strange seed sparsely round us thrown,
E'en guess the harvest that it yet might bear?

The lightning, drawn upon a single string,
Seemed but like child's play in the years gone by;

And now it forms for earth a magic ring,
On which her thoughts and interests safely fly.

We know fair Spring and sunny Summer hours,

We know rich Autumn and old Winter cold;

But there are round us and within us powers

We cannot know, 'till they their life unfold.

We may not tamper with the lightning's flame;

Nor gather fruit in misty blossom time;

Nor from green summer autumn's treasures claim;

But we must wait the viewless laws sublime.

The earth revolving on her aerial course,
Or turning to the star-space, or the sun,

Receives impetus from a hidden force,
And thus secure, her dangerous path can run.

But out amongst the midnights of our life,
We grope in darkness, or we stand in tears;

Contend with shadows, wage an aimless strife,

Or cowering, shrink before our gathered fears!

And what we lack is *Faith that can confide*,

And never count the measure of its trust;

A deep reliance spreading far and wide,

'Till doubt and disobedience are as dust.

And then the heavenly, hidden law can take

Our willing souls to govern and recast;

No lingering weakness, and no gloom, can break

Our growing prospects in the Future vast.

MT. LEBANON, N. Y.

HUMILITY.—DIGNITY.

WM. H. BUSSELL.

The life of a Christian is a life of contrasts. Lowliness in him is set against pride, a marked trait in the character of human beings. There is no necessary condition of life, it matters not how others regard it, but the disciple of Christ assumes that, cheerfully, even gladly. Is the man who does the world's work, without which neither physical, mental nor moral life can be sustained, deemed and held as a chattel, a thing, a slave? The Christian is kin to such, in condition at least; for he "labors, working with his own hands."

It is worthy of note that the apostle Paul, in some of his epistles, applies to himself and his fellow laborers the term *doulos*—slave: "Paul and Timothy, the *doulos*—the slaves of Jesus Christ;" "Paul, the *doulos*—the slave of God." In his epistle to the Philippians he applies the same term to Jesus Christ himself. "Let this mind be in you which was also in Christ Jesus; who, being in the form of a God, did not think the being equal to a God something to be sought for, but made himself a nobody, taking the form of a slave—therefore the very God has highly exalted him." The term was adopted, doubtless, from sympathy with the lowest condition which human pride has imposed upon man. Had Jesus thought the dignity and grandeur of a Jupiter or a Mars worth aiming at, he evidently possessed the natural endowments equal to the task; but far higher, in reality, were his aims—to be one in spirit with Divine Love; to put himself on an equality with the lowliest, and thus ultimately to raise himself and them to a seat on the very throne of Universal Beneficence.

The world's work is performed by its workers. They are, under God, the creators of its wealth, whether that consist of material or mental wealth; and they, of all persons, should enjoy its advantages. Hitherto they have labored, but others, for the most part, have appropriated the fruits of their labors. This has been done not by the secular aristocracy alone, but by the

priestly as well. These classes have not only taken what has belonged of right to others; they have assumed numerous titles — sham dignities — and called upon others to do them reverence because of these shams. The real reverence that belongs to meekness, kindness, gentleness and love has often been displayed towards arrogance, haughtiness and vanity. These are among the lessons that mankind have had to learn, but, thank God, they are beginning, little by little, to unlearn them.

The passions and fashions of the world pass away, though slowly. Better things must come and they do come. It is worth one's while to acquaint himself with the history of the past to be assured of the victories which the advancing ages are surely gaining over the ignorance and consequent brutality of the remote as well as the nearer past. Oppression gradually relaxes its chains; pride carries a neck less stiff; love is regarded as less a passion and more a principle that has in view the supreme welfare of man; faith lays hold of the Infinite Patience that is never discouraged at what seems to short-sighted man perpetual disaster.

EARNESTNESS.

CHARLES BAKTER BOSTOCK.

Not being gifted with fluent speech as some are, yet having thoughts that may do others good if known to them, causes me to note the following, in the hope that they may, perchance, lead others to do the same, and thereby be the cause of preserving some valuable thoughts of other and abler minds.

The most striking idea brought to my mind in reading the life of Jesus Christ is, the intense energy or earnestness of His character, for, from the time we find Him saying to His mother, "Wist ye not that I must be about my Father's business?" up to the hour of His death, we can see the quiet, resistless earnestness of His character showing itself in every word and deed of His recorded life.

Earnestness is the foundation of true character; without earnestness we are, nay, must perforce be, of those lukewarm ones

whom we are warned against in the Bible; in the outside world, in business, in fact wherever we look we find the successful ones to be those who have devoted every energy of mind and body to their work, in other words, have been in earnest; they are conscious of having a mission to fulfill, and are self-consecrated to their work and its fulfillment.

This subject grows on us the more we view it, and I hope some, who are better qualified than I am, will take it up and clothe it with justice. I feel that I can only be a finger-post, and a poor one at that, but still useful in its place. What would have been the present condition of our society if we were not now enjoying the fruits of that band of earnest workers, Mother Ann, James Whittaker, Joseph Meacham, Lucy Wright and others whose names are too numerous to repeat. They went through trials and struggles that I am afraid would daunt some of us; and what carried them through *all*? A consciousness of a divine mission and a resistless earnestness of purpose that inspired them to go through and conquer.

Demosthenes, when asked what was the secret of successful oratory, is said to have replied: "There are three things needful; the first is Practice; the second is *Practice*; and the third is PRACTICE. I would add Earnestness, *Earnestness*, EARNESTNESS, are the three things we want to enable us to succeed in our holy calling. The words, "seek and ye shall find, ask and it shall be given unto you," inculcate a lesson of earnestness we would do well to lay up in our minds and act on in our lives.

"By their fruits shall ye know them!" If we apply this test to the author of the saying, what do we find? An example we can follow but hardly expect to realize. One, who from the moment His recorded public life begins, we find engaged in the constant prosecution of His work. When He left the place of His baptism, full of the Holy Ghost, it was to enter on His mighty task; and from that time to the hour when He said "It is finished," He was incessantly about His Father's business, doing a work in the short time of His public life (about three years and six months), that could only be done by Earnestness.

Mount Lebanon, N. Y.

ASPIRATION.

CATHERINE ALLEN.

With the grass that struggles upward to the light; with buds that break their dark sepulchre in the rugged bark and with precious cereals that burst the lone kernels which enfolded the life germs and haste to feel the sunny beams and genial showers that will crown with golden harvests, so our spirits feel the quickening influences of new life, and would struggle from the bondage of earthly conditions to light and freedom

in truth, would have our souls like living plants, yield the fragrant bloom of good desires, springing forth from silent places there, and like the inverted grain that first must die within the ground, before its vital force can rise and draw from surrounding elements, the bounteous gifts of harvest, so we would lose our

life of selfhood. Let earth return to earth, that the immortal germ, no longer wrapped therein, may rise and bear a harvest unto God.

MT. LEBANON, N. Y.

[From the London Times.]

THE FEET OF CHINESE WOMEN.

An American missionary, Miss Norwood, of Swatow, has lately described how the size of the foot is reduced in Chinese women. The binding of the feet is not begun till the child has learned to walk and do various things. The bandages are specially manu-

factured, and are about two inches wide and two yards long for the first year, five yards long for subsequent years. The end of the strip is laid on the inside of the foot at the instep, then carried over the toes, under the foot and round the heel, the toes being thus drawn toward and over the sole, while a bulge is produced on the instep and a deep indentation in the sole. The indentation, it is considered, should measure about an inch and a half from the part of the foot that rests on the ground up to the instep. Successive layers of bandages are used till the strip is all used, and the end is then sewn

tightly down. The foot is so squeezed upward that, in walking, only the ball of the great toe touches the ground. Large quantities of powdered alum are used to prevent ulceration and lessen the offensive odor. After a month the foot is put in hot water to soak some time; then the bandage is carefully un-



wound, much dead cuticle coming off with it. Ulcers and other sores are often found on the foot, frequently, too, a large piece of flesh sloughs off the sole, and one or two toes may even drop off, in which case the woman feels afterward repaid by having smaller and more delicate feet. Each time the bandage is taken off the foot is kneaded, to make the joints more flexible, and is then bound up again as quickly as possible with a fresh bandage, which is drawn up more tightly. During the first year the pain is so intense that the sufferer can do nothing, and for about two years the foot aches continually, and is the seat of a pain which is

like the pricking of sharp needles. With continued rigorous binding, the foot in two years becomes dead, and ceases to ache, and the whole leg, from the knee downward, becomes shrunken, so as to be little more than skin and bone. When once formed, the "golden lily," as the Chinese lady calls her delicate little foot, can never recover its original shape.

F. W. EVANS.

Let us come down to the rock of utility,
Standing most firm on the basis of truth,
Manhood, henceforth, retain its virility,
Woman enjoying perpetual youth.

Shaving the face to disfigure the mien,
Banding the feet to cripple the body,
To fashion or habit, tho' right it may seem,
Will bear not the test of wisdom or study.

If four hundred millions, for ages and ages,
Have failed to destroy the least vestige of
truth,
When left to herself, if nature produces
Right beautiful feet at the moment of birth.

Why is it that mortals continue to marry,
Well knowing that nature they cannot
deceive;

The shape and the size are not "golden
lily,"
But perfected pedals, like Adam and Eve.

Tho' fig leaves may alter, or fashion may
vary,
From crinoline skirts to this or to that,
Yet change not the model, if white, black or
bairy,
Of child, man or woman, to suit a fiat.

FASHION.

That fashion, whatever that may be, has
no sense of utility is demonstrated amongst
all people.

But that fashion prides herself upon re-
ceiving sacrifices of utility has not been so
fully demonstrated.

Substitute the word devil for fashion, and
remember that health is ever the thing called
for, and we have a key to the follies and fol-
bles of mankind.

They are sacrifices unto devils; as were all
the lives lost in the Salem persecution of
witches and witchcraft.

Let us make that which is good and true,
fashionable.

By accepting Divine Revelation in our
own time, we shall sweep away the evils that
have come thro' the instigation of wicked
sensual spirits.

THE HINDOO'S REQUEST.

MARTHA J. ANDERSON.

"Friends and kindred, I am dying,
Death's cold hand is on my brow,
And alone, my heart is sighing,
That the change is coming now.

But I ask you, yet to bear me
To the Ganges—sacred stream—
Where my fathers have before me,
Dreamed earth's last and sweetest dream.

I would gaze upon the bosom
Of those waters clear and bright;
Cast upon the tide some blossom,
Emblem of immortal light.

While I view the sky above me,
And the palms outspreading wide,
I will think of those who love me,
And my time in patience bide.

Take me at the day's first dawning,
Place me on the verdant sod,
And without a thought of mourning,
Leave me to commune with God.

Where the winds and waves—low moan-
ing—
Death's soft requiem shall sing,
And the angel harps intoning,
Heavenly harmonies shall bring."

* * * * *

Soon beside the flowing river,
On his humble mat he lay,
Where his soul went out forever
In the golden light of day.

And the last faint words were spoken
In a spirit true and calm.
"Hope and trust are still unbroken,
I shall yet be one with Brahm."

For the ancient faith had taught him
Reabsorption of the soul;
And a holy life had brought him
Perfect power of self-control.

Thus at rest, unto the mortal
Friendly offerings were brought,
As they bore him through the portal
Of the high-walled burial Ghaut.

Kindly hands, in preparation
Reared the scented funeral pyre,
And the process of cremation,
Soon was wrought by ruthless fire.

Priests with solemn rites attending,
Slowly paced around the pile,
Incense sweet from censers sending,
Chanting dirges all the while.

And the white-robed mourners tarried
Till the last gleam died away;
Then in earth were ashes buried,
Dust to dust, without decay.

In India it has been a custom, from time immemorial, to burn the dead. The Ganges, the largest river in Hindostan, is the Hindoo's sacred stream, in which they freely bathe, and before which they pay their religious devotions. To die with one's face toward its waters is deemed by the trusting and reverential Hindoo a great blessing conferred on the soul. Their burial Ghauts are walled inclosures, along the banks of the river, within which they rear their funeral piles; for the wealthy, sandal and spice wood are used. Friends bring rice and fruit, which are placed in the coffin. Priests perform the last duties with a solemnity becoming the scene; first anointing the head and sprinkling the body; then, during the process of burning, they walk slowly around the pyre, "chanting prayers of consolation" and peace. Quite in contrast to western custom, the mourners dress in pure white.

INTERESTING CORRESPONDENCE.

SHEFFIELD, ENGLAND, Nov. 24, 1880.

F. W. Evans:

DEAR SIR: I have long contemplated writing you upon a subject near to our hearts.

Knowing that you are a leader in one of the most Angelic Communities of Brethren and Sisters existing upon earth, I feel sure that a mighty power rests with you; but whether this power is used in the wisest manner for those outside of yourselves, I very much doubt. Yet to discuss this question with you would do little good, as I doubt not, you and your celibate friends are fully convinced of the wisdom and necessity of the self-denying practice of celibacy. You may also be convinced that this self-denying practice is a great obstruction to the spread of your institution. I have several friends who require but an assurance from the head of some Community that they would be welcome and made equals in

a social sense, to induce them to come at once, but who would object to being separated from the dearest objects in life, to wit: husband and wife.

I have wondered much why some of the Communities in America do not grow more rapidly. The reason was clear in your case, but not with Oneida and others. I have read that they have many applicants. A friend of mine wrote J. H. Noyes, at the same time he wrote to yourself. He neglected to answer; you sent a full reply.

In a life hereafter I never could believe; my concern is with this present earth life; but to the main purpose of this letter. Pardon me for suggesting that a goodly portion of your estate should be set apart for the use of people desiring to practice Communism, and still live with their dear life partners, husband and wife.

What higher ambition could the leaders of an association have than to see such people gathered by thousands, a process that I think would be easy and rapid.

The fact of so many seeking entrance into the Oneida Community corroborates this statement. Now, I understand that Oneida Community is changed into a joint stock association. What can be the reason of this wicked change? Is it an evil covetousness of the leaders? It is deplorable to think of! Near half a century since it was founded, and so few members, and these few go back to the old order of things!!

I have long desired to live in a Community; I made a great effort to establish one in Sheffield, received much pecuniary assistance from Prof. Ruskin, of Sheffield. It failed, and I have lost all hope of a rational Communism being practiced in England.

I am personally doing well in business, but I want to get out of this wicked, miserable, wretched pandemonium.

I have just received a letter from Shirley, a Shaker village in Massachusetts, U. S. He is a very dear friend, Harrison Riley; he speaks very highly of your people; I am so glad he is amongst you; I know you will like him. I have a copy of the letter you wrote my friend, and shall be pleased to receive one from you.

GEO. SHAW.

MT. LEBANON, Dec. 11, 1880.

George Shaw:

RESPECTED FRIEND: Your interesting letter, showing that its writer has arrived at the end of the world, is at hand. Your friend, Harrison Riley, wrote me from Boston, Nov. 5. I answered him Nov. 7. I received a letter advising me that he was at Shirley, Shaker Village, Mass. He is still there.

Having come to the end of the world, you are looking for another world to live in. If you would please to die, and be buried, and allow yourself to be resurrected from the dead, then to be born again; and thus being an infant, receive the new world spiritually, as you received the old world physically, the hundred fold of fathers, mothers, brethren and sisters would be as real to you as the community houses they live in, or the lands from which they derive their daily bread. You would learn to walk straight in a narrow road. Being simple and obedient as a child should be, your burdens would be light, and the yoke of community fellowship would be easy to bear, in connection with associates, who "bear each other's burdens" and are seeking each other's wealth, rather than their own.

This is becoming a new creature, and living in a new creation. It is thus that old things are done away and all becomes new. Is all of this, to you, as idle tales, or unmeaning hackneyed phrases for which I should ask pardon?

Robert Owen was a Materialist, a Communist. Twice he visited the Shakers at New Lebanon. His conclusion was, that celibacy was necessary in the founding of a community.

Our conclusion is that it is a necessity to the perpetuity of a community. Robert Owen and Robert Dale Owen, with the galaxy of brilliant names, who gathered at New Harmony, Ind., made a most notable, world-wide, failure of intellectual, philosophic humanitarian, transcendental materialism, and social communism.

I will show you my auto. from which you will perceive that I speak of that which I do know, as I came out of that same company of earnest, sincere souls, who worked for the

good of mankind. They builded a tower, but it did not quite reach heaven.

Do you realize that Quakers are a company, who, if they did not marry, would be Shakers? And that should we marry, it would enroll us with the Quakers?

Your suggestion to set apart two-thirds of our estate, for a company to form a community upon, is kindly received and entertained, as would be the proposition, to its parents, of an unborn infant. Quakerism is preliminary to Shakerism. We are "Shaking Quakers." Quakers marry, using marriage, as the unperverted animals use it, simply for propagation. With private property, they have no poor amongst them. They dress plain, speak plain, eat plain food, drink no intoxicating liquors — are temperate in all things — will not fight, swear, nor use tobacco. They hold no slaves. They eat with their servants. What more, or less do the Sheffield communities want? Go preach to Bright and his people. Say to them, "whatsoever ye command and teach, we will do — we will be as ye are — good Quakers — only that ye consent to become Pentecostal Christians, selling all your vast possessions to found hundreds of happy communities, in England, wherein all is common, where none shall say this, or that is mine."

So, you see, if all Communists and Liberals join the friends, how influential they would be, in causing the Friends to unite with them in creating communities. For the Quakers the change would be from good to better, whereas should the Shakers join you, introducing marriages, the change would be from better to bad. The trouble with the flesh would cause wars and fightings, destroying our community as it destroys all communities, sooner or later. Therefore, by all means, friend Shaw, join the ~~Shakers~~ *Shakers*.

Shakers hold the fort of abstract Christianity. In England, there are thousands of noble men and women who will come and help us, when they come to know the whole council of God.

When all England becomes Quakers, as they should do at once, the theories of Malthus and Ricardo will be quickly verified, the checks of war, famine, pestilence, would

not exist, and population would not only lack food, but standing room. In the London Economist, W. W. Hunter, government director of statistics for India, shows that while France has 150 people to the square mile, India has 243. That in a region as large as Ireland, there are 680 to the square mile. In some districts in Bengal, the population is as high as 1280 to the square mile.

Thus, in regions with 80,000,000, the permanent danger is as great as in Ireland, before the famine exodus. The pressure for food is so great that land has no rest. The forests are destroyed and the manure is used for fuel. In spite of their poverty, the people increase with marvelous rapidity.

This frightful condition comes of the virtue and excellence of the British government.

Foreign and domestic wars have been stopped, marshes drained. Epidemics suppressed. Infanticide abolished and property and life made secure.

If this come of halfway measures, what would be the result of genuine Quakerism in England? Let the wise and beneficent rules of England reestablish, in her vast Indian Empire, the thousands of celibate institutions which Maria Child affirms did formerly exist under the superintendence of the celibate Buddhist Priesthood.

From the tenor of your letter it is evident that you regard celibacy as an end. We regard it as an effect. It is said: "Seek first the kingdom of Heaven and its righteousness and all these things"—eating, drinking, wearing, lodging—community—"shall be added," as an effect. To the Saducees—Materialists—he said: "Ye know not the scriptures, neither the power of God."

I may add, ye know not human nature Community, of itself, would satisfy no body, long at a time. We could show you governmental establishments, in America, where hundreds live, whose every real want is supplied as long as they live. Do you think them happy? They prefer to tramp, beg and suffer.

But, my friend, you are in connection with people high and low, who would, with us, simply be in Heaven. Send us some of them. We know the God of the world is generation.

But all do not worship that God. A million of women and as many men, in England, do not marry. Many have progressed beyond it, spiritually, and they are nigh unto the kingdom of Heaven. There are good practical laboring men, shoemakers, carpenters, teamsters, shepherds, herdsmen, etc., whom we could put into good places in our community, at once.

Your friend, William Hunter, had every thing to learn, and his wife, who was the better man of the two, came here only to please him.

He was not what we call a practical man, he was a physical victim of your vicious one idea system of things.

Have you killed in your wars all the manly Englishmen?

I will send you some reading matter, but I wish there were some way to sift out the precious souls—the wheat—that is amongst you. I hope spiritualism will yet be a means to help some. I long and pray for the gathering together of the saints—"Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."

Your friend,

F. W. EVANS.

ELDER EADS' SHAKER THEOLOGY.

BOWLING GREEN, KY., Dec. 4, 1880.

Rev. H. L. Eads, South Union, Ky.

DEAR SIR: You have my sincere thanks for your book of theology. For some of its thoughts you ought to have the thanks of the whole Christian world; but as an old, tough Calvinist, I think we ought to congratulate ourselves that there are so few to present your peculiar theology as you do, for I am sure some of the elect would be drawn too far from the catechism. I shall take the book down to Elkton, as I go there to open court Monday, and I know that Rev. Gill of the Calvinistic church and Petree, will be glad to see it.

As ever your friend,

WILLIAM L. DULANEY.

When pained by an unkind word or act, ask ourselves, "Have I not done as badly and desired forgiveness?"

"KNOW THYSELF."

ABRAHAM PERKINS.

The difficulty of obtaining this knowledge next approaches that of searching out the Infinite; of fathoming the powers and comprehending the origin of the eternal God. And yet it is a lesson in life of the greatest importance, and most necessary to learn.

To search our own hearts; to learn our individual proclivities; the weaknesses of our nature; our most conspicuous traits of character; especially those qualities of the mind most hidden, which lie buried 'mid self-love and ignorance, is a duty we owe to ourselves. What is the process best calculated and the means most efficient for acquiring knowledge so fundamental to human progress? Success depends, largely, upon the knowledge of the organization of souls, whose properties can only be fully understood; but by turning our eyes within, there to watch the operations of the mind; there to learn where failures are most likely to come, and there to mark such features in our constitution as are most strongly attracted and drawn to the elements and spirit of a selfish, worldly, animal life.

The tendencies of the human heart are to ease and indulgence. We naturally incline to adopt the forms, manners and customs of the worldly man and woman; shunning that which would bring sacrifice and self-denial; that which results in restrictions upon a selfish life. He who knows the most of himself finds the most in his own heart to condemn; where corrections should first begin, rather than make attempts at amendments in the lives of others, he begins with himself. Interwoven in almost every part of human character, objectionable colors, knotty, coarse threads are to be found, which injure the texture of the web of life, mar its beauty and make manhood any thing but lovely and agreeable. Hence, our manners, our habits, our lives in every sense, should be governed by principle; not only should we take cognizance of our acts for emendation, but our language, our thoughts and imaginations should be watched over and controlled.

As the trees known by its fruits, so is the condition of mind understood by the acts which crop out into life;—"our bodily habits reflect those of the spiritual." Therefore, he who respects himself is interested in the preservation of an unstained character; and will not only study the theory of life governed by true principles, but will publicly and privately, in the blaze of day and in the blackness of night, whether seen and known or unseen and unknown, make the principles of truth practical, "whose issues," as remarked by beloved Elder Giles B. Avery, in the December number of *THE MANIFESTO*, "eventuate in the evolution, development and perfection of humanity, and which consummate in the glory of God."

Enfield, N. H.

THE SHOE THAT FITTED.

The minister hit 'em every time,
And when he spoke of fashion,
And riggin' out in bows and things,
As woman's rulin' passion,
And comin' to church to see the styles,
I couldn't help a winkin'
And nudgin' my wife, and says I, "That's
you,"
And I guess it sot her to thinkin'.

Just then, the minister says, says he,
"And now I've come to the fellers
Who've lost this shower by using their
friends
As a sort o' moral umbrellas.
Go home," said he, "and find your faults
Instead of huntin' your brother's;
Go home," says he, "and wear the coats
You tried to fit for others."

My wife she nudged, and Brown he winked.
And there was lots o' smilin',
And lots o' lookin' at our pew,
It sot my blood a billin'.
Says I to myself, our minister
Is gettin' a little bitter;
I'll tell him, when meetin's out, that I
Ain't at all that kind of a critter.

—[Swetburne's Church Canticles.]

Ecclesiastics do an injustice to their calling, when they fail to recognize that the legislature is superior to the church in all worldly matters.—*New York Mercury*.

Editorial.

THE CHURCH OF CHRIST.

TO-DAY AND IN THE FUTURE.

We have strongly advocated an Ecclesiastical Council, to determine what really is the Church of Christ; not as augured by the various theological academies, but one fashioned after the primitive arrangement of affairs, that tended to make brethren in deed and in truth of "all who believed." Certainly this would be a Paradise—a heaven on earth—if all would live as Jesus lived, seeking to make others happy, regardless of the cost to his or her selfish comfort. If none could feel happy until all the surroundings were so, what an effort would be made to create a heaven on earth! And this effort would create a new individual of any who would engage in the enterprise; and while the world would call such an individual "an eccentric," none the less would the world roll on towards a heavenly perfection. "Oh, that Christ would come!" has been the throbbings of many sincere hearts; but these same hearts would be numbered among those who are unready for the establishment of things on earth as they have them in heaven. The founder of the Oneida Community resisted the Shaker idea of CELIBACY, upon the ground that heaven would be incomplete with it—and the world at large agree with him. Yet there stands the grand exemplar Christ—a CELIBATE. THE COMMUNITY SPIRIT is acknowledged as right by the various churches, but the practice is limited to accommodate

individual selfishness to an extent that leaves the churches with their *rich and poor*—very unequally sharing the blessings of this life, and fully representing the parable of Dives and Lazarus for the future. If the parable was a truthful picture, then the churches of to-day are preparing startling comparisons, to be evidenced in more truthful reality in "the world to come." If heaven to come—if it comes upon earth—means PEACE, what shall the churches do with the elements of war, strife, contentions? "Whence come all these?" said, the grandest Apostle James. And if they come from the lusts of the people *now*, as they did from the people *then*, have not the churches of to-day a duty to do which they are not performing? So flagrant were the wrongs of the olden Church of Rome—so given to contentions and strife, so wanton in lusts and worse, that every feature of these lusts were evidenced in its ranks—that the champion of the Reform Church, Luther, while finding but little of the real Christ in Rome, did himself only subside from Christian testimony, while contending for unchristian indulgences, and call the epistle of James "an epistle of straw!"

Are the churches of to-day ready for the advent of the Christ? Are they ready to welcome the Jesus of old, renewed in all the glory and power of the heavens, to introduce anew his humble testimony, of CELIBACY for the kingdom's sake on earth? Are they ready to equalize all their members, after the pattern, when "all who believe are together, and none possess aught he or she calls

her or his own?" When none are MARRIED? When no one says this or that is *mine*? When peace and quietness reign?

Such is the Church of Christ, and such is to be the grand church of the future, in vaster numbers than ever were counted! And what will bring about all this grand evolution? Simply, the overwhelming conviction that in the absence of the Christ, the self-denials of the same Christ have been wanting. Simply, that until those same denials are inaugurated, the Church of Christ cannot be again established.

Is the selfishness of man and of the world forever to predominate? Every church in Christendom to-day prays, "Heaven forbid!" Yet nearly every church fosters, directly or indirectly, the elements which make the coming of Christ, evidenced among the people, an impossibility.

"When Jesus comes," we will see a church, like the one of olden time, patterned after the heavens, where people will live as they believe the angels live in heaven — Virgins, because why? Brethren and sisters in Christ, not husbands and wives, and why? "None possessing aught he calls his own," and why? The Church of God, of Christ, in the future, and in the present, will present some of these noble, unselfish, primitive Christian Church features. Are the churches ready for the change?

☆

— ♦ —
 'Tis not that the hypocrite despises a good character; that he has not one himself; but because he thinks he can purchase it at a cheaper rate than the practice of it, and thus obtain all the applause of good men merely by pretending to be so.

EDITORIAL NOTES.

HAPPY YEAR.

Once more we come, wishing all a **HAPPY NEW YEAR!**

Happiness consists in doing good at the expense of self and selfishness, and this self-denial will ever make heaven on earth.

We come to the people anew, teaching unpopular, unpalatable truths — but truths none the less. If Shaker teaching represents the Christ of olden time and now, how far off from Christ are the popular churches, and their numerous following?

We wish a **HAPPY YEAR** in the re-introduction into the churches of the ancient sacraments.

We wish a **HAPPY NEW YEAR** of JESUS' life; of PAUL's life; of each and every APOSTLE's life of the Christ of old. Not only in the form of *Monks* and *Nuns*; not only in the name of *CELIBATES*; not only as apostles of *PEACE*, of *BROTHERHOODS* and unworldly named institutions; but let us have a **HAPPY NEW YEAR** in the resurrection of Christ in Spirit, wherein "the old" selfish world and ourselves will have departed, and we shall be "new creatures" indeed, and new in Christ's life, and after his pattern!

—
 All who read this number of THE **MANIFESTO** will concede that we present an unusually *brilliant* number. The extensive array of prominent contributors augurs well for the coming year. The sweet singers, in charming poetical lines, tell us much of wisdom and grace. The similar, yet solid prose articles will be found very read-

able and interestingly profitable. We hope for a continuance of such company through the year. We would credit the kindness of Munn & Co., of *The Scientific American*, New York, for the cut illustrating the deformities of Chinese feet.

SOME OF THE KINDLY WORDS.

* * * But the Chair editorial cannot be better filled than it is at present, look where you will. Put some of those physical burdens upon other shoulders—if not of those within the Family, then of those without. You cannot dispense with the S. M. Just such a messenger is needed to proclaim the essential gospel of Infinite Love and of the essential Power of Christ.

WM. H. BUSSELL.

OFFICE OF THE FREE PRESS, }
MT. PLEASANT, IOWA, Dec. 10, 1880. }

Publisher Shaker Manifesto, Shakers, N. Y.:

By whose favor am I the recipient of THE SHAKER MANIFESTO, which comes to me regularly, and which I have enjoyed reading very much? I feel that it has made me a better man; that since reading it I have taken a step forward in the onward march toward the goal which I am striving to reach. I want it to continue right along, and when the time expires for which it is paid, please send bill, and I will at once remit for another year.

Yours very truly,

JAMES A. THROOP, *Editor.*

FRIENDS: The enclosed \$1.00 is for THE MANIFESTO, and with the remainder could you send me the "*Divine Afflatus*," or any reading matter you like? And I must tell you, Friends, about the first of each month THE MANIFESTO is looked for—in fact anxiously. It has been tardy of late—the December number was received on the 7th. Now I like THE MANIFESTO above all other journals it has been our fortune to read, so if you will send it to me for another year I will be able to thank you very kindly.

HAMILTON ARNOT.

Society Record.

SOUTH UNION, KY., Nov. 27, 1880.

DEAR EDITOR—A veteran soldier has left us for the "evergreen shore." Our good and estimable and valued brother GEORGE RANKIN, passed off last eve., the 26th inst. With uplifted hands his dying words were: "I'm going! Truth! truth! beautiful truth is what is wanted." He was 92 years old on the 7th day of January last. He was the oldest son of John Rankin, who was instrumental in bringing about the great Kentucky Revival about the beginning of this century.

Lovingly and hopefully thine,

H. L. EADS.

UNION VILLAGE, O., Nov. 27, 1880.

To the Manifesto:

WM. PRICE died this day at North Family of the society, in the eightieth year of his age.

WILLIAM REYNOLDS.

Departed from her home at Mt. Lebanon, to heavenly spheres, Dec. 16, 1880, JANE D. KNIGHT, aged 75 years.

This good sister was the daughter of one who was prominent in many of the leading reforms of the world. At the time of her decease there was issued by Weed, Parsons & Co., of Albany, N. Y., a little book written by her, entitled, "Events Touching Various Reforms," and which, for its size, is a spirited and interesting treatise—especially to the Quaker fraternity and our own.

RECEIVED

From Elder H. L. Eads, Dec. 10, *one hundred dollars!* For this first subscription to THE MANIFESTO for 1881, we almost caught a republican politician's spirit, and cried "hurrah!" Thankful, to say the least, we ask our friends due us, and to be due, to be prompt, and help us through the trials of *one more year*, if no more.

From John Norton, North Union, O., \$30.00.

Also, from E. Stickney, \$5.00.

Canterbury, N. H., Society sends us towards one hundred new subscribers. Blessed be Canterbury!!

The Children's Grotto.

TO-DAY AND TO-MORROW.

Don't tell me of to-morrow;
Give me the boy who'll say
That when a good deed's to be done,
"Let's do the deed to-day."
We may all command the present
If we act and never wait;
But repentance is the phantom
Of a past that comes too late.

Don't tell me of to-morrow;
There is much to do to-day
That can never be accomplished
If we throw the hour away.
Every moment has its duty;
Who the future can foretell?
Then why put off till to-morrow
What to-day can do as well.

Don't tell me of to-morrow;
If we look upon the past,
How much we have left to do
We cannot do at last.

To-day! — it is the only time
For all on this frail earth;
It takes an age to form a life —
A moment gives it birth.

A NOBLE BOY.

As I was walking along a street of a large city, I saw an old man, who seemed to be blind, walking along without any one to lead him. He went very slow, feeling with his cane.

"He's walking straight to the highest part of the curbstone," said I to myself. "And it's very high, too. I wonder if some one won't tell him, and start him in the right direction!"

Just then a boy about fourteen years old, who was playing near the corner, left his playmates, ran up to the old man, put his hand through the man's arm, and said, "Let me lead you across the street." By this time there were three or four others watching the boy. He not only helped him over one crossing, but led him over another, to the lower side of the street. Then he ran back to his play. Now, this boy thought he had only done the man a kindness, while I knew that he had made three other persons feel happy and better and more careful to do little kindnesses to those about them.

The three or four persons who had stopped to watch the boy turned away with a tender smile on their faces, ready to follow the noble example he had set them. I know that I felt more gentle and forgiving toward every one for many days afterward. — *Ruth Hudson.*

SPEAK KINDLY ALWAYS.

JUSTIN F. MCCARTHY.

By the banks of the river I wandered alone,
And into the pure depths I dropped a small stone;
It sank from my sight ere I went on my way,
As the eddying circles were fading away.

I passed by that spot in a day or two more,
And the waters flowed on as I saw them before;
But no ripple came over the surface so clear,
To tell that the pebble was still lying there.

So the harsh word from lips, p'rhaps unheeding, will fall
And sink to some gay heart, tho' tender withal,
And the pain of that heart seems to pass in a sigh —
Yet the pang will remain, tho' unseen it may lie.

Oh! pluck not one petal from out a gay flower,
To leave it to wither and die in an hour;
Destroy not the bloom you ne'er can restore,
But cherish it fondly, by day more and more.

Rather speak the kind word to the nigh broken hearted.
Shed light on the soul from which joy has departed;
Let the balm of sweet speech on the stricken heart fall,
Speak kindly to each one, or speak not at all.

THE BOY WAS HONEST.

One day the Duke of Buccleuch, a Scotch nobleman, bought a cow in the neighborhood of Dalkeith, where he lived. The cow was to be sent home next morning. Early in the morning the Duke was taking a walk in a very common dress. As he went along he saw a boy trying in vain to drive the cow to his residence. The cow was very

unruly, and the boy could not get on with her at all. The boy, not knowing the Duke, bawled out to him in broad Scotch accent:

"Hic mun, come hear, an gie's a han' wi' this beast."

The Duke walked slowly on, not seeming to notice the boy, who still kept calling for his help. At last, finding he could not get on with the cow, he cried out in distress:

"Come here, mun, and as sure as anything I'se gie ye half I get."

The Duke went and lent a helping hand.

"And now," said the Duke, as they trudged along after the cow, "how much do you think you will get for the job?"

"I dinna ken," said the boy, "but I'm sure o'something, for the folks at the big house are guld to a bodies."

As they came to a lane near the house the duke slipped away from the boy, and entered by a different way. Calling his butler, he put a sovereign in his hand saying, "Give that to the boy who has brought the cow."

He then returned to the end of the lane where he had parted with the boy, so as to meet him on his way back.

"Well, how much did you get?" asked the Duke.

"A shilling," said the boy, "and there's half o' it to ye."

"But surely you had more than a shilling," said the Duke.

"No," said the boy, "sure that's a' I got, and d'ye no think it's plenty?"

"I do not," said the Duke, "there must be some mistake; and as I am acquainted with the Duke, if you return I think I'll get you more."

They went back. The Duke rang the bell and ordered all the servants to be assembled.

"Now," said the Duke to the boy, "point me out the person who gave you shilling."

"It was the chap there with the apron," said he, pointing to the butler.

The butler fell on his knees, confessed his fault, and begged to be forgiven; but the Duke indignantly ordered him to give the boy the sovereign, and quit his service immediately.

"You have lost," said the Duke, "your money, your situation and your character,

by your deceitfulness; learn for the future that *honesty is the best policy.*"

The boy now found out who it was that helped him to drive the cow, and the Duke was so pleased with the manliness and honesty of the boy, that he sent him to school and provided for him at his own expense.
— *The Children's Friend.*

NOTHING TO DO.

"Nothing to do!" in this world of ours,
Where weeds grow up with the fairest flowers.

Where smiles have only a fitful play,
Where hearts are breaking every day.

"Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish stole,
Off with the garments of sloth and sin,
Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hopes of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said,
"Follow thou me in the path I tread."
Lord lend thy help the journey through,
Lest, faint, we cry, "So much to do!"

A HARD CUSTOMER.—Elder Daniel Boler once had a case which quite nonplussed him. Rebuking an indolent boy, one very indifferent to business or religion, he endeavored to awaken some enterprise, temporarily and futuratively, by pressing the axiom:

"William, remember you will be rewarded according to your works—you will have just what you earn, no more; and if you want a good and great reward you must labor for it."

"Well, Elder Daniel," said William, "I'll tell you how it is with me: I'd rather *do less and have less!*"

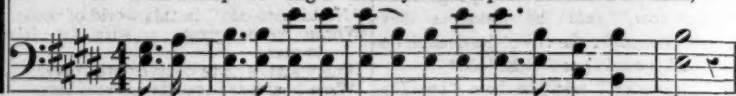
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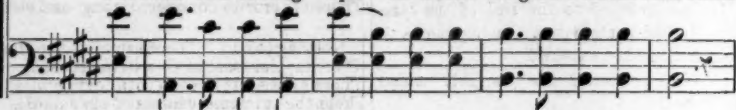
O. W. PILLSBURY.



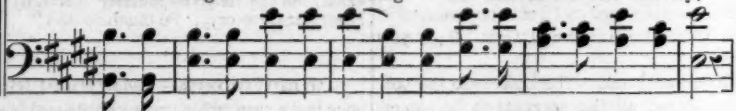
1. On the brow of mighty monarchs May sparkle many a gem,
2. Proud were the mighty conquerers Crowned in Olympic games;
3. With a harp of angel melody And a palm branch in his hand,



And gold and pearls and jew - els May deck the di - a - dem.
 They deemed that deathless honors Were entwined around their names,
 The saint 'mid circling spir - its Round the golden throne shall stand.



But it shines with earthly lus - tre, It will tarnish and de - cay,
 But ere was soon the pars - ley wreath; The olive, and the bay,
 And his song shall be enduring As heaven's e - ter - nal day;



But the christian's crown of amaranth Will never fade a - way.
 But the christian's crown of amaranth Will never fade a - way.
 While his victor crown of amaranth Shall never fade a - way.



Home Topics.

KEEP tea in a close chest or canister.

KEEP coffee by itself, as its odor affects other articles.

BREAD or cake should be kept in a tin box or stone jar.

OIL-CLOTH is ruined by the application of lye soap, as the lye eats the cloth.

TO SELECT nutmegs, prick them with a pin. If they are good the oil will instantly spread around the puncture.

WHEN you drive a nail into a wall, clothes-press or closet, to hang things on, drive it through a spool up to the head.

TO CLEAN brass kettles, after washing clean, take a teacup of vinegar and a table-spoonful of fine salt; wash every spot on the inside of the kettle with it; then rinse off in pure water.

A REMEDY for corns is as follows: Bathe the feet in tepid water, to soften the corns; pare these off very closely with a sharp knife; then rub on well green peach-tree leaves; after continuing the rubbing once or twice a day, the corns will disappear.

DISEASED TEETH.—A distinguished anatomist made the assertion that a particle of matter taken from a decayed tooth, if inoculated into a person's veins, would produce almost instant death. Dr. Ewer tried the experiment on a dog, and it died in twenty minutes. The amount of disease produced by retaining decayed teeth in the mouth is immense. The dentist is one of our best friends.—*Dr. Dio Lewis.*

NEURALGIA.—For neuralgia in the face or other acute suffering elsewhere, the following remedy has been tried with good effect: Cut a thick slice of bread all across the loaf—fresh bread is best; soak one side for a minute in boiling water, and rapidly sprinkle cayenne pepper over the hot side; apply while still smoking hot to the painful surface. The bread retains the heat long enough for the cayenne pepper to begin to act, and cayenne does not affect the delicate skin as mustard does. It acts as a rubefacient, but not as a blister.

BEETS.—One of the most satisfactory ways to cook beets is to bake them. When boiled, even if their jackets are left on, a great deal of the best part of the beet is dissolved, and so lost. It will, of course, take a little longer to bake than to boil them; but this is no objection. Allow from fifteen to twenty minutes more for baking; slice them, and heat as you would if they were boiled. After they are cooked, season with pepper, salt and butter, and a squeeze of lemon.

WINTER RULES.

Never begin a journey until the breakfast has been eaten.

Never take warm drinks and then immediately go out in the cold air.

Keep the back—especially between the shoulder-blades—well covered; also the chest well protected.

In sleeping in a cold room, establish the habit of breathing through the nose, and never with the mouth open.

Never go to bed with cold or damp feet; always toast them by a fire ten or fifteen minutes before going to bed.

Never omit regular bathing, for unless the skin is in an active condition, the cold will close the pores and favor congestion or other diseases.

After exercise of any kind, never ride in an open carriage nor near the window of a car, for a moment. It is dangerous to health, and even to life.

When hoarse, speak as little as possible until it is recovered from, else the voice may be permanently lost, or difficulties of the throat be produced.

Merely warm the back by a fire, and never continue keeping the back exposed to heat after it has become comfortably warm. To do otherwise is debilitating.

When going from a warm atmosphere into a colder one, keep the mouth closed, so that the air may be warmed by its passage through the nose, ere it reaches the lungs.

Never stand still in cold weather, especially after having taken a slight degree of exercise; and always avoid standing upon ice or snow, or where the person is exposed to a cold wind.—*Albany (N. Y.) Argus.*

Agricultural.

NOTS OF THE HORSE.

Going up hill, whip me not;
 Going down hill, hurry me not;
 On level road, spare me not;
 Loose in stable, forget me not;
 Of hay and corn rob me not;
 Of clean water stint me not;
 Of soft, dry bed deprive me not;
 Tired and hot, wash me not;
 If sick or cold, chill me not;
 With sponge and brush neglect me not;
 With bits and reins, oh, jerk me not;
 And when you are angry, strike me not.

MEASURING CORN.—A number of rules for measuring corn have been published. As a multiplicity of rules tends to confuse, the question arises, why can we not have one good rule. The reason is obvious. New corn will not measure as many bushels to the foot or inches as old corn, on account of shrinkage. A crib of corn measured in the fall will not yield as many bushels to the cubic foot as when measured in the spring or summer. Corn in wagon, when first put in, will not measure as much to the foot as when hauled several miles. Hence the necessity of working by different rules under different circumstances. All rules are based upon the number of cubic inches in a bushel of shelled corn, which is 2150.4. If all corn shelled out the same, under all circumstances it would be very easy to have one rule. As near right as any rule I have tried is twelve cubic feet to the barrel for corn in crib in the fall of the year, eleven and a half feet in spring time and about eleven feet in summer; twelve feet as thrown in wagon in the field and eleven and a quarter hauled four or five miles.

PATENT FLOUR.—Almost everybody knows of patent flour, but not everybody understands what it is. Stripped of technicalities, this is about the story of its manufacture. The best flour used to be made of winter wheat. Spring wheat yielded either much less in quantity, or else so much of the bran got into the

flour in its manufacture that its color was intolerably dark. The wheat would be ground and then bolted. In the refuse—the bran and middlings—would be included a large proportion of the spring wheat, and this would sell more particularly for feed for horses. Now, the best of flour, and the most expensive, is made of this very refuse of the old-fashioned process. It all came out of the discovery of a way to draw out the bran. Under the new process the wheat is ground about as before. The first result is an ordinary flour sold for exportation. Then the remainder is taken and put upon great horizontal sieves, and while agitation is going on there, an ingenious system of draft is rushing up through and carries off the bran. What is left is the glutinous portion of the wheat, the most nutritious and most productive, and out of this purified now by the drawing off of the bran, we get our new process flour. The result of the discovery of the process has been to make the poor spring wheat of Minnesota and upper Wisconsin the most valuable of grain.

FARM TOOLS.—Farm tools will rust out sooner than they will wear out. Many farmers injure their farm implements more by exposure to the weather than by the use on the farm. An implement which with good care would last twenty years, will, when exposed to the weather, become useless in five years, or even less. A farm-cart which, with good usage, would last almost a lifetime, will last only a few years when exposed to the weather. The reason why farming does not pay with many is found in this neglect to take care of the farm tools. All farm implements are costly, and the farmer who has to buy three or four times as many as his neighbor, because he does not take care of them, of course will not find much profit in farming. The same carelessness in any other kind of business would ensure equally as disastrous results.
 — *Lewiston Journal*.

If a man have love in his heart, he may talk in broken language, but it will be eloquence to those who listen.